Zundé and Ashmatáh, but do not give daughters in return, except to the Zundé, who, being descended from a former dynasty of rulers of the country, are regarded as of royal blood. All the rest, including the Zundé, intermarry without restriction, but never with the Faki Maulái class, from whom, however, they take daughters as concubines.

The regular revenue of the country is paid solely by the "Faki Maulái" class. Those who live by agriculture are assessed at a tenth of all produce, one sheep, one blanket, and 20 lbs. of honey from each house yearly. The pastoral community is assessed at four sheep, three woollen robes, and 30 lbs. of butter from each house yearly. A few villages, which are almost entirely employed in mining, pay 16 lbs. of mine produce yearly for each house. There is, however, very little regularity observed in collecting these imposts, and, in practice, as much is wrung from the subject population as possible. Considerable dues are collected from the merchants who trade between Badakhshan and the Punjab, and the Chitral ruler's revenue is further increased by the sale of hawks and falcons, of which great numbers are captured every year and sold to merchants, who take them to the Punjab.

The administration of justice is practically the will of the ruler, though nominally the precepts of the Shurrut are observed. In some cases the intervention of the Maulána is useful. In one case which came to my knowledge they intervened to save the life of a condemned man who had murdered a favourite follower of the Mihtar, by pointing out that the Mihtar's injustice in permitting his favourite to forcibly abduct the man's wife had led to the murder. Small cases are settled by the district Atalíks.

A somewhat elaborate administrative machinery exists which was probably instituted by, or borrowed from, the Shin Ras of Gilgit. The names of many of the officials are the same, though their functions differ, and the presence of extra officials with Uzbek titles shows that a new system has been grafted on the old one.

The country is divided into eight districts. At the head of each is an Atalík, whose duty it is to collect the revenue of his district and to command the men of it in war. Like the Wuzeers of districts in Gilgit, he has the right of releasing one man in each village from military service. Out of the revenue of his district he receives 12 sheep, 12 measures of butter, 20 measures of wheat, and a proportion of the

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Punial.

From below above the village and fort of Gilgit the valley narrows; still there is generally a bit of alluvial plateau on one side or other of the river; a few villages are passed and also of deserted villages. For a day's march up one is still in the district of Gilgit, which is conterminous with the old Rajaship of Gilgit. Between the villages of Sharot and Gulpite this district ends and Punial begins.*

Punial is a part of the valley which had long been held by separate Rajas, sometimes I think independent, sometimes depending on one or other of their neighbours—Yasin and Gilgit. The last result of the wars and disturbances that for some generations so much affected these valleys has been to leave Punial to a ruler of the line of its old Rajas, but under the protection of and in close dependence on, and, in those matters in which interference might be called for, in obedience to, the Maharaja of Kashmir. The district thus held is simply the line of the main valley, all along narrow, from Gulpite up to the village and fort of Gahkuch. This is a length of some 25 miles; within it there are nine villages and two or three outlying patches of ground cultivated from the current; these villages vary in altitude from 5500 feet to nearly 7000 feet; the chief place is Sher, on the left bank, where the Raja dwells. A characteristic of this part of the valley is that often, after every few miles, one comes to a place where the space is narrowed for a short distance by spurs coming down, so that the passage along is extremely difficult; the name given to these places is darband, or "shut-door"; they are of much importance from a military point of view, since at each of them a few might stop an army for a time; but there are usually two roads by which they can be passed—a very difficult one, fit only for agile foot-passengers, along the cliff, and a bridle-path that

* I believe that originally Gulpite itself was under the Gilgit Raja, and that it was granted to Punial in dowry of one of the daughters of the house. The present actual boundary between Gilgit and Punial is the stony and sandy plain between Sharot and Gulpite.

CHAPTER XX.

DARDISTAN: COUNTRIES ADJOINED GILGIT.

Fragments of information got from hearsay of countries that are inaccessible to one, when they can be verified by comparison, are not without value. I will therefore put down a few notes, which, so far as they go, are likely to be correct, on those parts of Dárdistán which cannot at present be reached by Europeans.

But first I will show, in a tabular form, the several divisions of Dárdistán which have in any way come within my notice, including those which have already been treated of. These divisions are in some cases separate valleys, in other cases parts of the same valley. The Table includes a statement of their form of government, of the races or castes that inhabit them, and of the sect or religion prevailing, as well as the practice that may hold as regards slavery.

DÁRDISTÁN.

	Government.	Prevailing Races or Castes.	Religion.	Condition as regards Slavery.
Gilgit ..	Governed directly by the Maharaja's officers.	A few Kunár; some Shín; most Yashkun.	Half Sunní, half Shía.	In these territories there are many slaves of old, either domestic or slave-traders.
Sai		Shín and Yashkun	Mostly Sunní, a few Shía.	
Kandiá and Kunár ..		Shín and Yashkun	Shía.	
		Shín and Yashkun	Sunní.	
Puniál ..	Ruled by Raja Yadgár Khán, in dependence on the Maharaja. (Raja's caste or family is called Bursha.)	Yashkun	Shía, and a few Sunní.	
Nagar ..	Ruled by Raja Zafar. (Raja's family, Mughulán.)	Yashkun	All Shía.	

Dimensions—continued.

Gimira	Related by Bulo Chu and Kibiro, one of Shankella, Bulo's family (Galla.)	Tradition	All Shoko.	
Languages of Gimira	Sidama or Shoko	Tradition	Shoko.	
Kaffa	Related to Bulo Chu and Kibiro, one of Shankella, Bulo's family (Galla.)	Tradition	Shoko and Kaffa. Kaffa the female gen. Kaffa, Kaffa, Kaffa.	Kaffa, Kaffa gave Kaffa, and Kaffa to.
Customs and Manners	Related to Bulo Chu and Kibiro, one of Shankella, Bulo's family (Galla.)	Tradition	Kaffa.	
Origin of Government	Kaffa, or Kaffa, of Shankella, Bulo's family (Galla.)	Written*	Shoko.	
Kaffa	Kaffa	Kaffa and Tradition	Kaffa.	In Kaffa, one Kaffa of the Kaffa Kaffa or Kaffa Kaffa, Kaffa and Kaffa.
Kaffa	Kaffa	Kaffa and Tradition	Kaffa.	
Kaffa	Kaffa	Kaffa and Tradition		
Kaffa	Kaffa	Kaffa and Tradition		

The first two divisions I have already treated of as fully as I was able. We now come to the countries that surround Gilgil.

Nagar lies along the left bank of the Hawas-Nagar River, having *Hawas* opposite on the right bank. Since about 1867 it has paid a small tribute to the Maharaja, receiving in return a present of larger value; this cannot be considered more than a compliment, and a mark of desire for friendly relations.

The people of Nagar are called Khajuri.

Hawas is a more warlike country than Nagar. As shown in the last chapter, it has often been actively at enmity with the Maharaja, and it has generally been in a state of unfriendliness to him. In 1870 the Hawas Raja sent an agent to Shinagar to open friendly relations, who was well received; I do not know

* I have never met any of these people, but I believe them to be Shoko. Gadja is another name by which they are called; that is the territorial name, while Wakka is the native name.

what there has occurred, but there seemed to me to be an likelihood of close friendship.

The people of Hunza are called Hunzija.

The people of Nagar, or Chalt'ar, are called Nagarmatija, or Chalt'arum.

As to Yasin, the most that we know of it has been told by Mr. Hayward*; I can add little to that. The people of Yasin are called Yasu.

Here are some notes, taken from hearsay, of the roads that lead out of Yasin:

Yasin to Mastuj; Three Roads.

(1) By Shawar, five or six marches; it can be traversed by men all the year round; for horses it is difficult in winter, but is not altogether closed for them, or if it is, then only for fifteen days or so at a time, until the snow has hardened; also it is bad for horses for a fortnight in spring.

(2) By Tui, three marches; the Pass crossed the second day.

(3) By Nasho, three marches; the Pass crossed the second day.

Both these are closed for traffic by the end of October.

Probably the marches are of 20 miles each.

Yasin by Shawar and Tangir to Gilgit;

A five days' journey they say; but I think these are long marches: it may be 120 miles.

Yasin to Badakhshan.

This road is the one which Mr. Hayward was taking when he met with his death.

The Pass closes for horses at the end of October, while for two months it remains closed for all traffic. There is a glacier on the north side, but horses can go over it, avoiding the crevasses.

The people of Chitral are called Kstoro.

Diral. This has seven fort-villages in a valley about a mile and a half wide; the cultivation, I was told, is continuous along

* Proceedings Royal Geographical Society, 1870.

the whole length of it. Vineyards abound. Rice and grain are plentiful. Deodar, pine, and oak grow on the hill-sides. Most of the people during summer time live up on the hills, where pasture is to be found. This is a feudal republic; but the federal bond seems weak. The people are called by their neighbours Dárdu.

Yasin, a republic. It has of old been tributary to Tíráh; but there is no close connection.

Gor, a republic; it has three forts or villages. It sends a few goats to the Maharaja by way of tribute, and leaves hostages in Astor, but it is practically independent. The people are called Gárjis.

Thalichi; a small village of seven houses. It is the smallest independent state that I have ever heard of. Its government is republican.

Chilás. This is one of the largest of these republics; its people are called by the other Dárdu "Dárdu." Some account of the way in which the Chilásis used to make raids on their neighbours has been given in Chapter XVII. The Sikhs sent an expedition to Chilás under one Sújá Singh, but it was repulsed; this was when Hári Singh was the Sikh Governor of Kashmír, about the year 1842. The expedition sent by Maharaja Gulab Singh (in 1850 or '51), and its good effects, have already been spoken of. Since that time the Chilásis have been in a sense tributary; they now pay yearly to the Maharaja a tribute of 100 goats and about two ounces of gold-dust; otherwise they are free.

Beyond these, down the Indus Valley, are some places of which I know almost nothing but the names, they are—

Hodur, whose people are called Hodurs.
Dosar.

Tisk,	.	.	Khaor.
Harban,	.	.	Shilp.
Thor,	.	.	Thorjo.

Shátu.

Koh,	.	.	Kolticha.
Palus,	.	.	Palúcho.

A few miles below Kuli is Dainu; beyond that Dardistan
proper and the Pushto country, where the Pushtō language pre-
vails, begins. The Kuli people are Dārds; they know both the
Dārd and Pushtō languages.

Many places have been put down as republics; what I have
been able to find out about the way of their government will
apply to them generally. There is a general assembly of the
people, called Sigāh, which decides on almost every matter.
It is called together by beat of drum; men, old and young,
attend it, but not women; none who have the right to attend
are allowed to be absent, under pain of fine. In this assembly
the rights of a minority are carefully guarded. I have been told
that if even one man, supposing him to be of any consideration,
object to a policy, it cannot be carried out; the assembly is ad-
journed for a few days, and in the interval effort is made either
to convince the objector or to modify the proposal; then meeting,
they may perhaps have again to adjourn; but in time something
or other is sure to be arranged.

The executive consists of a few men, may be five or six, chosen
by the people in their assembly. These are called *Jushtaw* in the
Dārd language. They are chosen for their wisdom; but here as
elsewhere wealth seems to have influence to convince the people
of the wisdom of those who possess it. The office of Jushtaw is
not hereditary; the Jushtaws must be in general accord with the
assembly else they will be displaced. The Jushtaws deliberate
together on a policy, but cannot carry it out without the consent
of the assembly of the people, which they themselves call
together. The Jushtaws are also arbitrators to settle disputes of
water and wood, and what not.

Where the valley is large, like, for instance, Dārēl, each village
has its own Sigāh, or assembly, which settles the particular affairs
of that village, while for matters of more general policy the Jush-
taws of all the villages first meet, and make among themselves
a plan to propose, and then a general parliament is called; that
is, the people themselves of all the villages together meet to hear
and decide. If all of the villages cannot agree on one policy, then

each is free to pursue its own without severing the federal bond. Thus I have heard that some villages have joined with one power—have agreed to pay tribute—while others of the same valley have done the same to the rival power. But there must be some limit to this. They could not, of course, actively join an opposite side.

My knowledge of the working of these institutions is very incomplete; on the whole I incline to think that with the republics there is less of wars of ambition than with those valleys that are governed by an hereditary ruler, less of bloodshed on a large scale, such as is brought about by or for the dispossession of dynasties. But I do not think that the internal state is so secure and quiet as under a Rajo; in the republics personal independence and liberty of action are so much the rule, that no one interferes to prevent even violence.

In the Table given at p. 606, the last column shows the custom of the various states with respect to slavery. There are three categories. The first includes Gilgit, Astor, Nagar, &c.; in these places not only is slavery unknown now that some of them are under the rule of the Maharaja of Kashmir, but, according to my information, it was not the custom before.

Another category includes the Republics; in these, slaves when captured in a foray are kept as servants, as we saw was the case in Chilas with those they brought away from Astor; but they are not used as a commodity to be bought and sold.

Thirdly, in the Rajaships of Hunza, Yasin, and Chitral, slaves are openly bought and sold; the Rajas themselves are the chief dealers—that is to say, they are sellers—while merchants, generally from Badakhshán, are the buyers. The greater expense of sustaining these governments, as compared with the republics, has probably been the cause of the Rajas entering on this trade, in which they will sell, in default of others, their own subjects even. Many are the people, and of races various—Dárd and Dográ, Panjábi and Pathán—whom the fortune of war has allowed to fall into the hands of one or other of these rulers, and who, having been bartered by their avaricious captor, are passing their lives as exiles and slaves in Badakhshán or in Turkistán.

GILGIT

washing are wanted, and with better appliances the industry might give a large return. Arsenic is met with, and sulphur abounds. Copper is found in Kondia, and white mica quite in several places, but is not collected.

Commerce and trade.

There is very little trade. Tea, cloth, sugar, and rice are imported, and there is a small business in salt from Leh. The most considerable export is that of apricots and apricot kernels, but raisins are also exported to Kashmir. A special manufacture is a very close thick black *pattu* (*pashm*), resembling the cloth of which pilot-jackets are made. A curiosity is the *sabri-sang*, a green soft stone like an inferior jade found in the Shigar valley. Cups and plates are made of it, and in Kashmir and the Punjab it is used as an antidote to poison and as a cooling lotion in eye diseases.

Roads.

Communications are of the worst description, and money judiciously spent in road-making would add greatly to the comfort and prosperity of the State. Several routes connect Baltistán with Kashmir, Ladákh, and Astor, and one dangerous track leads to Gilgit. Of the Kashmir routes, one passes over the Deosai plains. These lie at an elevation of 13,000 feet, and are surrounded by a ring of lofty mountains. For most of the year they are under snow, and even in the summer the cold at nights is intense. The so-called plains are mournful stretches of grass and stones, with many a bog difficult to cross, and uninhabited but for the marmots, an occasional bear, and swarms of big black gnats. The absence of wood for fuel, the distance from human habitations, and local superstitions regarding 'the devil's place' prevent the people from using the pastures of Deosai.

Administration, &c.

Baltistán has recently been placed under the charge of the Wazir Wazárat of Ladákh. Its local deputies are the *subdivisions* of Skárdu and Kargil. Both *subdivs* have recently been settled by a British officer, and it is probable that the long-suffering and patient Balti may look for better days. The ex-Rájás, or Gialpos, still exercise some authority over the people, and a definite sum out of the several collections has now been alienated in favour of each family. The total land revenue assessed at the recent settlement of the *subdivs* of Skárdu and Kargil was 1·4 lakhs. Of this about a fourth is taken in kind.

Gilgit.

Gilgit.—Head-quarters of a scattered district or Wazárat of the Kashmir State, situated in 35° 55′ N. and 74° 23′ E., at an elevation of 4,890 feet above the level. The Wazárat stretches south to Astor and the northern slopes of the Deosai, follows

Hunza and Nagar in gold, Chilas in cash (Rs. 2,000), Astor, Yasin, and Ghizar in grain, goats, and gilt. The relations of the Political Agent with the outlying States are eminently satisfactory. No undue interference takes place in the administration, and the people are encouraged to maintain their customs and traditions intact. Besides the military garrison, furnished by the Kashmir State, there is a small but extremely efficient force of local levies armed with breech-loaders. They are drawn from Hunza, Nagar, Punial, Ishkuman, and Chilas.

Khunjeb.—A group of small republics in the valley of the Indus, lying west of Kashmir and south of Gilgit. The territory extends from the junction of the Astor river with the Indus to Sazi on the right bank and Jalkot on the left bank of the latter river. Within this area the people are grouped in communities inhabiting one or more villages, each community forming a separate republic. Starting from the junction at Rampur these are, in order: on the right bank, Gor, Kiyorgah, and Hardar; and on the left bank, Sumar, Thak, Butorgah, Gichu, and Thor. They constitute the area known as the Chilas subdivision of the Gilgit Agency, while Chilas proper includes Kiyorgah, Butorgah, and Gichu. Lower down the river are Darel, Tangir, Khili, and Sazi on the right bank, and Harban, Sazin, and Jalkot on the left bank.

After the conquest of Chilas by Kashmir in 1852, the Maharaja imposed a tribute in gold-dust, and arranged for the administration of the country as part of the Gilgit district. A British Agency was re-established at Gilgit in 1889, which included, among other territory, the Chilas subdivision described above except Thor. In 1892 a British mission to Gor was attacked by the Chilasis, which led to the occupation of their country and the appointment of a Political officer at Chilas. The right of the Kashmir Darbar to construct roads and station a limited number of troops in the territory was secured, but the autonomy of the Chilasis was guaranteed. Under the revised arrangements made in 1897 the republics pay small feud sums to the Maharaja, and in 1899 Thor was incorporated in Chilas. Darel has rendered a tribute of gold-dust to Kashmir since 1868, when the Maharaja's troops raided the country. The tribute is now paid through the Punial governor. Tangir pays a small tribute to the governor of Yasin. The remaining communities have no political relations with either Kashmir or British India, except Jalkot, which from its position dominates Thor and the head of the Kohis valley in the North-West Frontier Province.

Dard A43
Chitral

CHAPTER III

A MONTH IN CHITRAL

Meh-tar Aman-ul-Mulk was a very remarkable man. For forty years he had been the chief personality on the frontier; even in his father's time he had made his mark. It would be wearisome to attempt to unravel the long story of battle and murder, treachery and intrigue, formed by his life. Suffice it to say that he ruled a united Chitral, extending from the borders of Punyal on one hand, to the borders of Kafiristan and Dir on the other, and that the watershed of the Hindu-Kush was his northern boundary. He was tributary to Kashmir, and received from that State a subsidy, which had been doubled a few years before our meeting, for his assistance when Gilgit was besieged by the then ruler of Yasin.

A brief account of this incident will give a good idea of the Mehtar's methods. Yasin was ruled by the Kushwakt family, descended from Shah Kushwakt, the brother of Shah Kattár, the founder of the Chitral royal family. The families of course frequently intermarried, and were closely connected. In the year 1880, Pahlwán Bahadur, the Kushwakt